॥ श्री काशीलिंग प्रसन्न. ॥

श्री जगद्गुरु शंकराचार्य यांची शैव ब्राह्मण लोकांवरील खंडणी माफीबद्दल

माहिती पत्रक.

वे. रा. रा. काशिनाथ भगवंत स्वामी उपाध्ये मठ जेऊर ता। सोलापूर
यांजकडून शैव ब्राह्मण मंडळीस कळविण्यांत येतें कीं, श्री ज. शंकराचार्य
मठ श्रृंगेरी यांना खडणी देण्याचा प्रघात नाहीं. असें शैवधर्म ग्रंथावरून
समजते. आणि बहुतेक ठिकाणीं आद्यापि खंडणी देत नाहीं आणि कोठें
कोठें माहिती नसल्यामुळें खंडणी वगैरे देतात असें समजल्यावरून मुद्दाम
कळविण्यांत येतें कीं मागें एकें वेळीं श्री. ज. शंकराचार्य संस्थान श्रृंगेरी
हे वाई मुक्कामी आले असतां त्यानीं वाईतील सर्व जानवी घालणारे लोकां-
पासून खंडणी घेतली. त्याप्रमाणें सर्व शैवब्राह्मण लोकांस बोलावून खंडणी
मागू लागले त्यावेळीं तेथील राहणार वे. रा. नरोबा शैव ब्राह्मण यानीं
सांगितलेकीं आह्मी शिवाची पूजा करणारें ब्राह्मण असून आमचे प्रभूचा
अवतार आपला आहे, तरी आमचेवर खंडणी नसावी अशीं प्रभूचरणीं
विनंती आहे. त्यावर आचार्यांनीं ब्राह्मण ह्मटल्यावरून प्रश्न केले. आणि
रा. नरोबा यानीं उत्तर दिले ते खाली लिहिलेल्या प्रमाणें:—

प्रश्न	उत्तर
कोशैवा	महाशैवा
को शाखा	पाशुपतशाखा
को गोत्रा	शिखंडीगोत्रा
को प्रवरा	शैव, पाशुपात, सौमित्री, प्रवरा
को नाम्मा	केशव नाम्मा
को वर्णा	शिव ब्राह्मण वर्णा

को आचारा	वैदिक आचारा
को धर्मा	ब्रह्मचर्य, गृहस्थाश्रम, वानप्रस्त, चतुर्थाश्रमदिक्षा, इति, चतुर्थाश्रम धर्मा
को संस्कारा	षोडष संस्कारा
को कर्मा	आचार्य कर्मा
को दिक्षा	चतुर्थाश्रम, शिवयोगहंस, दिक्षा, पाणी धारण.
को दंडा	शिव दंडा
को तर्पणा	शिव र्पणा
को कमंडलु	शिव कमंडलु
को उच्चारा	प्रश्न उच्चारा
को जप	अजपा गायीत्रीहंस अघोर शिवमंत्र इति जपा
को तपा	ब्रह्मचारी तपा
को अनुष्टाना	शिवउपानिषध, कैवल्य, उपनिषध. नारायणउपनिषध, इति अनुष्टाना.
कोमहा वाक्या	तत्वमसी महावाक्य.
को पटा	शिवशंकरानंद स्वामी परमगुरु, शंकरानंद स्वामी परात्पर गुरु अनंतानंद स्वामी महागुरु.
को पंथा	नाथ पंथा
को मान्या	दाक्षिण मान्या
को मटा	श्रृंगेरी मटा
को सांप्रदाया	भुवर सांप्रदाया
को नामा	भारती नामा
को पदा	रामेश्वर क्षेत्र पद
को दैवता	आदिवराह दैवता

को देवी	कामाक्ष देवी
को आचार्य	श्रृंगेरी रुद्राचार्य

येणें प्रमाणें प्रश्नाची उत्तरे दिल्यावर स्वामीनी शैवब्राह्मण जातीला खंडणी माफ आहे ह्मणून सांगितले हा लेख वाई मु. शके १७३३ चा आहे सन १९११ चे खानेसुमारींत मौजे वाके तालुके सोलापूर येथील खानेसुमारीचे अधिकाऱ्यानीं शैवब्राह्मण मंडळीस जात विचारल्यावरून आह्मी शैव ब्राह्मण आहोत असें सांगू लागले. परंतु अधिकाऱ्यानी तसे लिहून घेण्याचे नाकारले व तुह्मी शूद्र आहात आणि तुमची जात गुरव असेच आह्मा लिहून घेऊं. तेव्हां शैव ब्राह्मण मंडळींनीं साफ सांगितले कीं-आमची जात शैव ब्राह्मण आहे गुरव ही जात नव्हें धंदा आहे. तेव्हां त्यानंत्याची चौकशी मे. कलेक्टर साहेब बहादूर जि० सोलापूर यांजपुढें होऊन ता. ६ मार्च सन १९११ रोजीं अखेर निकाल झाला कीं ज्याची इच्छा शैव ब्राह्मण असे दाखल करावयाचे असेल तर खानेसुमारीचे अधिकाऱ्यानी तसें लिहावें.

धामणगांव मुक्कामी श्री. ज. शंकराचार्यांची स्वारी आली असतां ता. १५ आक्टोंबर सन १९१२ इ० रोजी रा. आबाजी दामोदर रामेकर इन्स्पेक्टर हे दर्शनास गेले आणि स्वामीस गुरव हे कोण असें विचारल्यावरून ह्मणाले कीं अपस्तंभ शाखेचे ब्राह्मण असून त्यांचा यजुर्वेद आहे आणि त्यानां गुरुकुल अथवा शैव ब्राह्मण असें ह्मणतात. कांहीं तरी कर्म भ्रष्ट झाल्यामुळें तीच संधी पाहून गुरुचे गुरव करून टाकले जर त्यांना गोत्र आहे तर निःसंशय ते ब्राह्मणाच आहेत शूद्र कधींही ठरूं शकत नाहीं हे वर्तमान त्यांनीं आलाहिदा प्रसिद्ध केलेच आहेत.

विषेश सूचनाः—वरील लेखावरून समजू शकेल कीं आज शंभर वर्षां पूर्वी शैवब्राह्मण समाजांत बहुतेक मंडळी विद्वान, ज्ञानसंपन्न कर्म शुद्ध असें आणि अद्यापि श्रृंगेरी प्रांताकडे आपला समाज सर्व संपन्न आहे. असें होते प्रत्यक्ष शंकराचार्यांचेंही ह्मणणें आहे मध्यहिंदुस्थानांतील शैवब्राह्मण समाजाची किती शोचनिय स्थिती झाली आहे वरे केवळ शूद्रापेक्षाही हलकी कर्मे घडतात ह्याचें कारण अविद्या विद्येची योग्यता फार मोठी आहे विद्येच्या योगें ज्ञान प्राप्त होते. ज्ञाना योगें सत्कर्मे घडतात आणि सत्कर्मानें मोक्ष प्राप्त होते करितां सर्वत्रानीं जाती अभिमान धरून विद्या संपादन करून शुद्ध वर्तन कराल अशी आशा आहे.

श्रीकाशीलिंग प्रसन्न.

[illegible] उपाध्ये मठ जेऊर यांजकडून समस्त शुध्दशैव ब्राह्मण-

श्रीकाशीलिंग प्रसन्न.

काशीनाथ भगवंतस्वामी उपाध्ये मठ जेऊर यांजकडून समस्त शुध्दशैव ब्राह्मण-मण्डळींस कळविण्यांत येतें कीं. आपली मूळ उत्पत्ति परमात्मा श्रीशंकर यांनी आपले सेवेसाठीं जटेंतून निर्माण केली आणि त्या पुरुषाचें नांव शैवाचार्य असें ठेवून त्याज-कडून पुष्कळ दिवस सेवा घेतली; नन्तर वंशविस्तार करण्याकरितां श्रीशंकर यांनीं त्यास आज्ञा केली, त्यावरून गौरव, दधीचि, वगैरे महान् महान् ऋषींचें वर्णन पुराणांतरीं आहे. त्याबद्दल येथें जास्त लिहिण्याचें कारण नाहीं. आतां शुद्धशैव ब्राह्मणांना गुरव ही संज्ञा कालमानानें पडली आहे. खरोखर गुरव ही जात नसून धंदा होय. आपला वर्ण अगदीं उच्च प्रतीचा असून हल्लीं फारच जीर्णदशेस येऊन पोंहों-चला आहे याचें कारण अज्ञान. कारण लहानपणापासून आईबाप मुलाच्या विद्याभ्यासाकडे चांगलें लक्ष देत नाहींत व त्यास आचारविचार हे काय व कसे आहेत, याची ओळख सुध्दां करून देत नाहींत व बाहेरून स्वामी मठाधिकारी वगैरे अशा लोकांकडून त्यांना योग्य शिक्षण मिळत नाहीं; ह्मणूनच लहानपणापासून अविचार व अज्ञान हे गुण जडून ते दृढ झाले आहेत ह्मणून आपला वर्ण अशा स्थितीस येऊन पोंहचला आहे करितां आह्मीं परिश्रमानें पुरातनग्रंथ शिवपुराण, शैवागम, शैवनिर्णय, शैवप्रबन्ध वगैरे ग्रन्थाच्या आधारें व रा. रा. व्यंकटराव रामराव पाटीलकुलकर्णी तासल-कर, रा. रा. संताजी मल्हारराव पाटील वेंबळीकर, व रा. रा. भवानीराव बापुराव डांगे सोलापूरकर वगैरे मण्डळींकडून खर्चाची मदत घेऊन स्थूलशैवाम ग्रन्थ सोलापूर येथें "श्रीदत्तप्रसाद" छापखान्यांत छापून तयार करीत आहों त्याची किंमत १ रुपया शिवाय टपालखर्च २ आणे ठेविला आहे ज्यास घेण्याची इच्छा असेल त्यांनीं खालील पत्त्यावर मागवून घ्यावा. ह्या ग्रन्थामध्यें आपली उत्पत्ति ही व को-णापासून व आपणास षोडश कर्मांचा अधिकार कसकसा आहे, व आपण कर्म, धर्म, विचार कसे करावे इत्यादि विस्तारपूर्वक लिहिलें आहे.

विशेष सूचना:—

आपण दुसऱ्या वर्णाचें अन्न घेऊं नये व अधर्मानें वागूं नये, अविचार करूं नये, जरी कोणी वरील नियमाप्रमाणें वागत नसेल तर त्यास सर्वांनीं बहिष्कार, दण्ड, वगैरेच्या रूपानें त्याची अधर्मस्थिती सुधारावी. आपणास कोणी गोत्र, शाखा, वेद वगैरे विचारल्यास खालील कोष्टकांत लिहिल्याप्रमाणें आहे.

प्रवर.	गोत्र	वेद.	शाखा.	पंथ.	धर्म.
सद्योजात	सांख्यायन	सामवेद	पाशुपत.	शैवब्राह्मण	हिंदु
वामदेव	तपोधन	,,	,,	,,	,,
अघोर	ईश्वर	,,	,,	,,	,,
तत्पुरुष	भारद्वाज	,,	,,	,,	,,
ईशान	रुद्र	,,	,,	,,	,,

येणेंप्रमाणें प्रत्येक मनुष्यानें अगदीं अवश्य वागावें कळावें.

काशीनाथ भगवंतस्वामी उपाध्ये,
पेठ कसबा घर नं. ५०७ सोलापूर.

[श्रीदत्तप्रसाद 'स्टीमप्रेस' सोलापूर.]

गुरव समाजाचे मूळ स्वरूप

प्राचीन वेद वाङ्मयात शिवाचा उल्लेख अनेक प्रकारांनी केलेला दिसून येतो. जीव हे शिवाचे स्वरूप आहे असा सिद्धांत मांडलेला आहे. जीवाला शिवाचे स्वरूप प्राप्त करून देणे हे आपले ध्येय आहे. जीवाशिवाचे मीलन ही जीवनाची पूर्णावस्था आहे.

आपल्या पुराण ग्रंथांमध्ये शैव ब्राह्मण, गुरव यांच्या उल्लेख दिसून येतो. गुरवांचा गौरव पूर्वक उल्लेख केलेला आहे. दक्षिणेची काशी म्हणून प्रसिद्ध असलेल्या पैठण क्षेत्री सोमेश्वराच्या मंदिरात सन १०६२ मध्ये कोरलेल्या शिलालेखात प्रथम शिवपूजेचा मान गुरव यांचाच आहे व महादेवाचा नैवेद्य प्रथम गुरव यानेच सेवन करावा असा स्पष्ट उल्लेख दिसून येतो. सन ११५० च्या आंबेजोगाई येथील शिलालेखात शिवनैवेद्य व पूजा दक्षिणा गुरवांना दिल्याचा उल्लेख दिसून येतो.

यजुर्वेदात चौथ्या अध्यायातील २७ वी ऋचा असे दर्शविते की शैव गुरव एवं द्विजा सर्वे अर्थात आम्ही जर स्वतः गुरव आहोत तर आम्ही इतरांना कसे गुरू मानणार? वेदाने गुरवांना महत्त्व प्राप्त करून दिले आहे. रूद्रावतार पुराण, शिवलीलामृत पुराण, शंबुलिंग पुराण, शिवमहिमा पुराण या सर्व पुराणांतील शैव ब्राह्मण गुरव गौरवतेचा विचार स्पष्ट स्वरूपात मांडलेला आहे.

शके १७३३ मध्ये शृंगेरीचे श्री. शंकराचार्य वाई येथे आले होते. त्यावेळी झालेल्या चर्चेत त्यांनी गुरव हे यजुर्वेदी ब्राह्मण आहेत हे मान्य केले. शके १८३४ मध्ये सोलापूर येथे व शके १८६९ मध्ये

Reference from
Jaagar page no.
13

are labourers, 3 live on immovable property, 9 on annuities and 10 on pensions; 4 are agriculturists; 9 follow industrial occupations, 7 of them being embroiderers; 2 are midwives, and 1 is a schoolmistress.

Degraded Brahmans.

514. The degraded Brahmans were in the list separated from other Guzerathi and Deccani Brahmans. But this division also is not a logical one, as most of the castes shown under this head are also Guzerathi. Guzerathi or Deccani Brahmans may properly be regarded as a genus of which Guzerathi pure and Guzerathi degraded Brahmans or pure Deccani and degraded Deccani Brahmans may be regarded as the species. The Káratiá, Vyás, Shravan, Tapodhan, &c. are all as much Guzerathi Brahmans as the other pure Guzerathi Brahmans, their profession making their status lower than that of the rest.

515. The number of degraded Brahmans amounts to 10,287, of whom 272 are Deccanis and the rest Guzerathis.

Tapodhans.

516. The Tapodhans, who are generally the worshippers in temples, and who, therefore, are among the Guzerathis, what the Guravs are among the Deccanis, number 5,187, of whom 4,049 are in the Kadi Division, and the rest are distributed among the other Divisions. The fact of their being the worshippers of *Shiva* and thus the receivers of the offerings placed before the god, makes their status lower than that of other Brahmans. Among the village Tapodhans, remarriage is, I learn, allowed.

Káratiás.

517. The Káratias or Brahmans who assist in funeral obsequies of other than Brahman castes, number 2,247. In the Amreli Division they number 2,061. In Guzerath the family priests officiate at the funeral ceremonies of Brahmans, and they are not thereby regarded as degraded. Among the Deccanis, however, the family priests do not so officiate—the *Kriyá* or the obsequies being invariably conducted by certain Brahmans who do the work as their profession, and who are, therefore, regarded as a little degraded.

Rájgors.

518. The Rajgors were generally the priests of the chiefs and princes in Kathiawár, and are said to have overcome the paternal scruples of the Jadeja Rajputs in the matter of infanticide by undertaking to take upon themselves the sin arising from the crime.

Vyásadás.

519. The Vyas Brahmans, or as they are called by the other Guzerathi Brahmans Vyasadas, are regarded as lower in status because the custom of remarriage obtains among them. Being of the degraded class, they eat with the other castes, and the only vestige of their once belonging to the sacerdotal class is their sacred thread.

Guravs.

520. The Guravs, who are emigrants from the Deccan, number 254 (138 M. and 116 F.); of these 197 (103 M. and 94 F.) are in the Baroda City. In the Deccan, and especially in the Konkan, the Guravs generally are worshippers in temples. The most probable origin of the word Gurava as was once told me by an intelligent Shastree is, that when Buddhism prevailed, the ministers in temples were called "gurus," or preceptors, गुरव: being the honorific plural of the term. After Brahmanism triumphed over Buddhism, the old worshippers in temples naturally lost the esteem and respect they once commanded, but as their successors retained their old occupation of worship, they retained their name गुरव:. They were naturally regarded as being lower in status than the Brahmans, and in course of time the Guravs became reconciled to their new position. The Guravs in this territory are not worshippers in temples. Their main occupation is that of playing music. In the *Kirtans* of *Haridás* or *Bávás*, the man who plays on the "*Mridung*" is generally a Gurav. The musicians who are engaged on marriage and other occasions are generally Guravs. Another occupation greatly followed by the Guravs is that of preparing leaf-plates or *Patrávals* used for placing food on at the time of meals.

Occupations of the degraded Brahmans.

521. Among the degraded Brahmans 3,571 or 67·50 per cent. of the male sex and 1,075 or 21·51 of the female sex work for livelihood. Public service is the occupation of 167 males, the majority being in the lower grade service. Religious professions form the

Appendix III.

Alphabetical List of Castes in the Baroda State, 1901—contd.

Name of Caste.	Name of Sub-Caste.	Religion.	Usual Occupation.
31. Brahman ...	......	Hindu	Priests.
" 1 ...	Aboti	"	"
" 2 ...	Achári	"	"
" 3 ...	Anávalá	"	"
" 4 ...	Audich	"	"
" ...	1 Gohelwádi ...	"	"
" ...	2 Jháláwádi ...	"	"
" ...	3 Sahasra ...	"	"
" ...	4 Tolakiá ...	"	"
" 5 ...	Bardái	"	"
" 6 ...	Bhárgav	"	"
" 7 ...	Bhojak (degraded)..	"	"
" 8 ...	Borsadá	"	"
" 9 ...	Brijwánsi ...	"	"
" 10 ...	Chovisá	"	"
" ...	1 Motá ...	"	"
" ...	2 Náhaná ...	"	"
" 11 ...	Dadhich	"	"
" 12 ...	Derolá	"	"
" 13 ..	Deshastha ...	"	"
" ...	1 Rigvedi ...	"	"
" ...	2 Yajurvedi ...	"	"
" 14 ...	Devarukha ...	"	"
" 15 ...	Disávál	"	"
" 16 ...	Divechariá ...	"	"
" 17 ...	Drávidi	"	"
" 18 ...	Gaud	"	"
" ...	1 Adyagaud ...	"	"
" ...	2 Panchgaud ...	"	"
" 19 ...	Gayáwál... ...	"	"
" 20 ...	Girnárá	"	"
" 21 ...	Golak (degraded)...	"	Writers.
" 22 ...	Gomtivál ...	"	"
" 23 ...	Gugali	"	"
" 24 ...	Gurav (degraded)..	"	Temple servants and Musicians.
25 ...	Jámbu (Jambusaria)	"	Priests.
" 26 ...	Jhárolá	"	"
" 27 ...	Kandolia... ...	"	"
" 28 ...	Kánnava ...	"	"
" 29 ...	Kánya-kubja ...	"	"
" ...	1 Kanojiá ...	"	"
" ...	2 Saravaria ...	"	"
" 30 ...	Kapil	"	"
" 31 ...	Karhádá	"	"
" 32 ...	Karnátaki ...	"	"
" 33 ...	Káratiá (degraded) (Káyatiá)	"	"
" 34 ...	Karavatiá ...	"	"
" 35 ...	Khedávál ...	"	"
" ...	1 Báj	"	"
" ...	2 Bhitrá ...	"	"
" 36 ...	Kokanastha (Chitpávan).	"	"

Gurav.

Guravs (गुरव), numbering 108,887 (1901), including 54,818 males and 54,069 females, are found all over the Presidency except in Gujarát. They are a class of temple ministrants, and consist of the following endogamous divisions or sub-castes :—

(1) Shaiva Gurav, or Nagari, Nilkanth, Svayambhu Gurav.

(2) Kadu Gurav, or Junari, Kotsáne, Gasrat Gurav.

(3) Hugar, Jeer, or Malgar, who are mostly Lingáyats.

(4) Jain Gurav.

(5) Konkani Gurav or Bháviks.

None of these divisions intermarry with the others. The common bond is their occupation as temple servants. The Hugars or Jeers are of particular interest, inasmuch as they contain three religious groups, the Lingáyats or *linga* wearers (see Lingayat), the Hindus who wear the sacred thread, and a mixed group wearing both the sacred thread and the *linga.*

These various divisions are generally styled indifferently Gurav. The Kadu Guravs rank below the Shaiva group. From their names Nagari and Junari it seems possible that the division occurred when the Ahmednagar and Bijápur (Junnar) kingdoms formed separate political entities, and that the division is an instance of the influence of political boundaries on caste fission. The example of Gujarát tends to show that different political control fosters differences in social practices, which are commonly the origin of new castes.

The Jain Guravs are found only in the Málvan táluka of the Ratnágiri district. It is not clear why they are called Jain. In the accounts received regarding them there is no trace of any respect paid by them to Jain Tirthankars. There is a Shaiva temple at Váingani, a village in the Málvan táluka, which is called the Jain Rámeshwar temple, probably after the Jain builder, and it may be that the present Jain Guravs are the descendants of Jains who had taken to the worship of Shiva under the influence of Lingáyatism.

The Koli and Marátha ministrants at the temples of Shiva and other deities often describe themselves as Guravs, but they have not formed themselves into separate castes, and are members of the general Koli or Marátha community. They cease to call themselves Guravs when they cease to minister at temples.

So far as the Deccan is concerned, the Shaiva Guravs are considered superior to the other Gurav castes. They are invested with the sacred thread, and abstain from flesh and liquor, and their observances and ceremonies approach those followed by the Deshasth Bráhmans. The following particulars apply to them.

The *Shaiva Guravs* are also called Pujári and Devalak, but they are generally known by the name Gurav only. The word *Pujári,* meaning worshipper, is often used by devotees for ministrants at the temples of Shiva and of other deities. The word *Devalak* is used in the Sanskrit account of the caste.

The orgin of the caste is thus related in the 43rd chapter of the Shiva Purán :—

The Bráhman sage Dadhichi, devoted to the worship of Shiva, had to proceed on a journey to attend a council of Bráhmans. Before his departure he initiated his son Sudarshana into the secrets of the worship of Shiva, and entrusted his duties to him during his absence. After some days *Maháshivarátra* or Shiva's night arrived. On this day all people fasted and attended Shiva's temple, but Sudarshana, who, in the evil association of his wife Dushkala (ill-behaved), had allowed himself to go astray, instead of fasting and passing his time in the worship of Shiva, returned to his house after the morning worship and slept with his wife. Next day he went to Shiva's temple without bathing. All this enraged Shiva, who cursed him so that his wife died of the effect of the curse.

When the sage Dadhichi learnt his son's misfortune, he returned home, prayed to Shiva, and through the intercession of Párvati (Shiva's spouse) secured a boon which conferred upon Sudarshana and his descendants the privilege of worshipping Shiva before all and the right to all offerings made at his temples.

It is therefore enjoined that a Gurav must be feasted with Bráhmans at the completion of the worship of Shiva, and that a Gurav should worship Párvati first. Sudarshana and his descendants lost their Bráhmanhood. Sudarshana's four sons were appointed by Shiva himself as chief ministrants to the four quarters of the earth. All Shaiva Guravs claim descent from these four sons of Sudarshana.

Shaiva Guravs have both the Bráhmanical system of *gotras* and the surname groups of the lower castes. The restrictions upon intermarriage are regulated mainly by surnames, as many families do not know their *gotras*, a fact which tends to show that the Baráhmanical system must have been adopted by the caste at a later stage with a view to raise themselves into the social scale. The surnames and *gotras* known so far are as follows :—

Surname.	*Its gotrá.*
Bendre	... Shándilya.
Upádhye	... Do.
Kále	... Do. Vasishtha, Vatsa.
Ágláve	... Nityandan.
Thorát	... Gargya.
Jámdár	... } Have no gotras.
Kshira ágar	...
Sálunke	...
Bhagwán	...
Gá kwád	...

Marriages are prohibited between members having the same surname or *gotra*. A member of the caste may marry his mother's brother's daughter, but not his father's sister's or mother's sister's daughter. A man may marry two sisters, and two brothers may marry two sisters. Girls are married between five and thirteen, as a rule before they come of age; boys between twelve and twenty-five. Polygamy is allowed and practised if the first wife is barren, ill-behaved, or subject to some incurable disease. There is no limit to the plurality of wives. (A Gurav of Hadapsar, a village near Poona, has more than five wives.) Polyandry is unknown.

Boys are girt with the sacred thread between seven and eleven. The ceremony is performed with the same details as amongst the Bráhmans, but *puránokta mantras* are used instead of the *vedokta* which are used by the latter.

The offer of marriage comes from either side, more generally from the girl's father. Both dowry and bride-price are allowed, the amounts varying according to the means of the parties, but never exceeding Rs. 100. The day for the marriage is fixed by an astrologer. The service is conducted by a priest who is a caste-man, or, in his absence, by a Bráhman. When the wedding day is fixed, invitations are sent round beginning with the house gods, for whom written cards are placed in the household shrine. The marriage consists of the following ceremonies :—

Akshad.—On a lucky day the relatives of the bride and bridegroom go together in procession to the temples of Ganpati and Devi to invite the god and goddess and offer them cocoa-nuts, betel-leaves, betel-nuts, copper coins, and a pinch of rice grains coloured red with *kunku* (red-powder). The priest accompanying the procession invokes the god and the goddess to be present at the wedding and ward off all evil. Next, a married pair from each party go round inviting friends and relations.

Simant-pujan.—In the evening previous to the marriage day the ceremony of *simant-pujan*, or worship at the boundary, takes place. In this ceremony the parents of the girl with their relatives go to the bridegroom's house with the following articles : uncooked rice, wheat, cocoa-nuts, betel-nuts, betel-leaves, redpowder, turmeric powder, turmeric roots, garlands, flowers, milk, sugar, sweetmeats, and articles of dress such as a turban, a coat, pair of waist-cloths and bodice-cloths. There they first worship Ganpati (represented by a betel-nut), Varun (represented by a water-pot), a lamp, and the earth ; and then wash the feet of the bridegroom and offer him a dress. Next, the bride's mother washes the feet of the bridegroom's mother and fills her and her female relations' laps with wheat and pieces of dry cocoa-nut kernel. The guests assembled are presented with betel-leaves and betel-nuts, and Bráhmans with money gifts.

Vágnischaya.—Or, the ceremony of oral promise, takes place at night. In this ceremony the bridegroom's parents with their relations go to the bride's house with a dress and ornaments for the bride. First, the fathers of the bride and bridegroom present each other with a cocoa-nut

and embrace each other. Next, they seat themselves on a carpet facing each other, and the bride is brought and made to sit in front of her father facing the bridegroom's father, who presents her with the ornaments and dress brought for her. After presenting betel-leaves and betel-nuts to the guests and distributing money to the Bráhmans the party returns to the bridegroom's house.

Turmeric ceremony.—In the morning of the wedding day the girl is rubbed with turmeric paste at her house by some unwidowed women of both sides, the remaining portion of which is taken to the boy's house, where he is rubbed with it similarly.

Dev-pratishta or God-installing.—Before the ceremony begins, the bride with her parents is bathed in hot water by some unwidowed women. After changing clothes and bowing to the house gods and the elders, the bride's parents with the bride begin the ceremony, which consists of the worship of planets (represented by betel-nuts), Ganpati, Varun, and *avighna kalasha*. The *avighna kalasha* is an earthen jar, daubed with white and red colours. It contains turmeric roots, betel-nuts, a copper coin, and sweet-meats, and its mouth is covered with an earthen lid and tied to it with a piece of cotton thread passed round several times. It is prayed to ward off all evil. This ceremony takes place at the bridegroom's house also.

Gauri-pujan.—This is performed only by the bride. The bride, with some of her female friends, worships in the house the goddess Párvati or Gauri, and sits there till the wedding time, repeating the word "Gauri."

Rukhawat.—When the time for the wedding draws near, a party from the bride's house takes several dishes of sweetmeats to the bridegroom's house and serves them to the bridegroom and his relations. Then the bridegroom is worshipped, garlanded, and is presented with articles of dress by the bride's father (a turban, a coat, a waist-cloth, and a shoulder-cloth.) The priest then asks the bridegroom to bow to the house gods and the elders. The bridegroom, garlanded, dressed in new clothes, with a finger-mark of lamp-black on his either cheek, and his forehead daubed with redpowder, is taken in procession on a horse to the bride's house, the females walking just behind him and the males behind the females.

When the procession reaches the bride's house, cooked rice mixed with curds is waved off the bridegroom's face. In the meanwhile the bride's mother washes the feet of the bridegroom's mother who returns to her place, as she has not to hear the marriage verses. Next, the bridegroom is taken off the horse and is led to the marriage booth, where the priests set two low wooden stools and make the bride and bridegroom stand on them facing each other. They hold a silk cloth between them that they may not see each other, and ask the bridegroom to bring before his mind's eye the image of his family god. They repeat marriage verses, and they and the assembled guests and relatives throw reddened rice grains over the pair. When the verses end the screen is removed with a noise of clapping and drums and pipes. Guests, relations, and friends resume their seats, and are

presented with betel-leaves, betel-nuts, flowers, sweet scents, etc. Money is also distributed amongst Bráhmans.

Madhuparka.—The bride's parents wash the bridegroom's feet, worship him, and give him a mixture of honey, milk, curds, sugar, *ghi*, etc to drink, and present him with a cow, bull, or cash, etc. Next, the bride and bridegroom garland each other. The priest passes cotton thread round the pair twelve times, which is then taken off and divided into two parts. The pair are made to fasten these on each other's wrists.

Kanyádán.—In this the parents of the bride hand her over to the bridegroom's care and request him to treat her well during her life-time.

Marriage sacrifice, or Lájahoma.—The pair are led to the altar where fire is kindled. The priest asks them to worship the fire and throw parched rice and *ghi* into it. Next, he asks them to take mutual oaths that they will be each other's partners during their life-time for weal or woe. These oaths are taken in the presence of the fire, the earth, the priest, and gods.

Saptapadi.—Seven small heaps of rice are made on the altar and a betel-nut is placed on each of them. The priest recites ***mantras*** and the bridegroom lifts the bride's right foot and places it on the heaps in succession. When the seventh heap is crossed the marriage is complete.

Soon-mukh.—The bridegroom's mother puts on the bride all the ornaments made for her and looks at her face.

Sáde, or Robe ceremony.—The bride is presented with a robe and bodice, and her lap is filled with wheat, a cocoa-nut, and some fruits, by the priest and some unwidowed women.

Bride-giving.—The parents of the bride sit in front of the newly married pair. After worshipping the bridegroom they say to him, "We here give you this good-natured daughter, well-nourished and healthy, and request you to treat her kindly." The pair are then made to sit on the laps of the nearest relations while the priest repeats the above words.

Varát.—The procession, both of the bride and bridegroom. The bridegroom then takes the bride to his house in a palanquin or carriage, with music, and accompanied by males and females on both sides.

Lakshmi pujan.—The goddess of wealth is worshipped by the pair at the bridegroom's house.

Naming.—The maiden name of the bride is changed and she is given a new name by which she is known afterwards in her husband's family. Betel packets and sugar are distributed to the party assembled and money to Bráhmans.

Exchange of feasts ends the ceremony.

Widow re-marriage is allowed in the case of childless widows, but till recently it was not looked on with favour. A widow must marry

either a widower or a married man. She cannot marry a member of the *gotra* of her father or of her deceased husband. A widow re-marriage can take place on any auspicious day of the year during any month except *A'shádha*, *Bhádrapad*, and *Pausha*. It is always performed at night when the moon has set or not risen. A priest (member of the caste, or in his absence a Bráhman) and one or two widows are present on the occasion. The widow and her new husand are seated together on low wooden stools in a separate room (all relations sitting out of the room). They put on ornaments and new clothes, the priest makes them worship Ganpati, Varun, a lamp, and the earth, and applies turmeric and redpowder to the widow's forehead, fills her lap with wheat, a cocoa-nut, and some fruits, and asks the pair to garland each other. The skirts of their garments are tied together and they are told to bow to the house gods and the elders, which completes the union. A feast and presentation of betel packets end the ceremony.

Divorce is allowed in the case of infidelity on the part of the wife with the sanction of the caste panch. It is effected by passing a deed in writing on a stamped paper to the effect that the husband no longer wants the wife and that there is no objection to her marrying whomsoever she likes. The document is signed by the husband and attested by the panch. But divorces are rare. A divorced woman can marry again after the widow re-marriage system.

If a wife wants a divorce from her husband who is unwilling to give it she is required to go to law.

The caste follow the Hindu law of inheritance and belong to the Hindu religion. They are followers of the Shaiva sect and worship chiefly Shiva and his incarnations. They have the privilege of worshipping these gods (morning and evening) before any other castes (including Bráhmans). Hence worship performed before a Gurav has done his is considered to be in bad form. Minor gods, such as Khandoba, Bhairav, Ambábái, and Satvái; the cow, the bull, the cobra, the horse; and the banyan, *pipal* (Ficus religiosa), *umbar* (Ficus glomerata), and the sweet basil plant are also worshipped. Musical instruments (such as the double drum and stringed instruments), weapons (such as sword, mace, trident), and sacred books also form the objects of their worship. Khandoba and Bahiroba are worshipped generally daily (by village Guravs), but especially on Sundays. Ambábái or Párvati is worshipped daily. When an epidemic like cholera or small-pox breaks out they propitiate Ambábái by worshipping her and by pouring water over her idol continuously. The goddess Satvái is twice worshipped—on the fifth day after a child-birth, and on the twelfth if the child is a girl, and on the thirteenth if it is a boy. As amongst other Hindus, the sweet basil, banyan, and the *pipal* trees are the special objects of worship of the female sex. They observe all the Hindu holidays and go on pilgrimage to Benares, Rameshwar, Gaya, Pandharpur, and other important and holy places of the Hindus, giving preference to those of Shiva. Their spiritual guide is Shankaráchárya. Their priests are men of their own caste. In their absence Bráhmans are employed, who are received on terms of equality by other Bráhmans.

The dead are burnt. Infants who have not cut their teeth are buried. When a person is on the point of death, money is distributed among Bráhmans according to the means of the family. After death the body is placed on a white blanket with its feet to the south. The corpse is then taken out of the house, placed in a sitting position on a low wooden stool, the crown of the head is rubbed with *ghi*, the body is bathed in hot water, and it is dressed in a loin cloth if a male, and in a robe and a bodice if a female. It is then laid on a bamboo bier with the head either to the south or to the east and a string is passed over it. If the deceased has no issue, the face is covered with a piece of cloth. A small piece of gold, two or three small pearls, and some basil leaves are put into the mouth, and flowers, redpowder, and betel leaves are spread over the body. The son or male heir of the deceased walks in front carrying fire in an earthen pot, which is placed on a triangular bamboo frame suspended by means of strings attached to each of the corners of the frame. The bier is carried by four men (or more if necessary) who walk behind. At a small distance from the burning ground the bier is placed on the ground and the bearers change sides. The son or male heir picks up a stone (called the life-stone or *ashma*) and places a few grains of rice and a copper coin on the spot. When the party reaches the burning ground they put down the bier, untie the corpse, and place it on a pyre of wood or cow-dung cakes. The son or male heir dips the ends of his garments into water and wrings it into the mouth of the deceased. The priest then repeats *mantras* and the pyre is kindled. When the skull is broken the son or male heir bathes in the river, and taking on his shoulder an earthen jar filled with water, walks thrice round the funeral pyre. At the end of each round one of the party breaks a hole in the pot by the life-stone. When the rounds are complete the son drops the earthen pot and beats his mouth with his hand. The party then bathe and return to the house of the deceased to see the lamp lighted on the spot where the dead person breathed his last.

A male is burnt naked ;a female in a robe and bodice.

On the second or third day after death the ashes are thrown into water.

If a woman dies within ten days after delivery, nails are driven into the thresholds of the house and *rála* (Italian millet) seeds are strewn behind the corpse from the house to the burning ground. Her remains are generally thrown into water the same day.

On the tenth day the son or the male heir goes to the river with a priest, makes a small triangular mound of earth, and spreads *darbha* grass over it after it is sprinkled with cow-dung and cow-urine. On this heap of earth he places five small earthen pots filled with water and throws in each of them a few barley and sesamum seeds. He closes the mouths of these pots with small but thick wheat cakes and places over each a ball of cooked rice. A small red flag is erected near each pot. On the heap in the middle he places the life-stone, which is worshipped with water, white clay, sesamum and barley grains, flowers, frankincense, etc., and is prayed to accept the offering. If crows eat the balls, especially the one to the right hand side, it is

believed that the deceased has left behind no wish unfulfilled. Next, each mourner pours over the life-stone a handful of water with a few grains of sesamum and barley, and the son or the heir throws the life-stone into the river.

On the eleventh day the son and the priest go to the river. The son bathes in the river, makes sixteen balls of wheat flour and one of cooked rice, places them in a line from left to right on a piece of *darbha* grass, and worships them with sandal-wood paste, sesamum and barley seeds, flowers, and basil leaves, etc. Next, a sacrificial fire is kindled in which a mixture of cooked rice, *ghi*, and a few seeds of sesamum and barley is thrown thirty-two times. The chief mourner then returns home and presents to Bráhmans water-pots, a pair of shoes, an umbrella, a lamp, a bedding, a pair of waist cloths, rice, wheat, pulses, and a cow.

In some families eleven balls of earth and eleven balls of cooked rice are made. Earthen balls are first placed in a line from left to right on pieces of *darbha* grass and then rice balls in the same way. They are worshipped with an offering of cooked food.

On the twelfth day the *sapindi shráddh* is performed in a *dharma-shála* or on the river-side. The chief mourner cleanses the place with cow-dung and cow-urine. He places three pieces of plantain leaf on pieces of *darbha* in a line facing north, one for his grandfather, one for his great-grandfather, and the third for his grandfather's grand-father; two pieces facing east, one for Kámdev and one for Kuldev; and one for the deceased facing north-east. The images of all (excepting the deceased) are represented by pieces of *darbha*. They are worshipped with water, sandal-wood paste, rice grains, sesamum and barley seeds, flowers, basil leaves, frankincense, etc., and are offered cooked food, such as rice, sugar, vegetables, *ghi*, lemon, and ginger, and are asked whether they are satisfied. What remains of the cooked rice is made into four balls—three small and one large—which are placed on *darbha* grass and worshipped. The large ball is divided into three equal parts by a blade of *darbha* grass. The three small balls (representing grandfather, great-grandfather, and grandfather's grandfather) are mixed up with the three parts of the large ball one by one. They are then placed in a vertical line and worshipped, the chief mourner saying, "I have united my dead father with the *pitras* or ancestors." The party then return home and uncooked articles of food are given to Bráhmans.

On the thirteenth day a ceremony is performed at the house of the deceased in which forty-five balls of rice are placed on *darbha* grass and worshipped, and the corpse-bearers and other caste-men are feasted.

On the fourteenth day a betel-nut representing Ganpati is worshipped, and prayers are made that no sort of trouble may befall the family. Next, an earthen jar filled with water is placed on a piece of *darbha* grass, sesamum and barley seeds, and a copper coin are put into it, and its mouth is covered with mango leaves and pieces of *darbha* grass. This is called *shánti kalash*. It

is worshipped and the water contained in it is sprinkled over the members of the deceased's family. Money and uncooked articles of food are given to Bráhmans and caste-men are feasted. This brings the death ceremonies to an end.

In the case of violent death, if the corpse is not found, the funeral rites are performed by *pálásh vidhi.* In the case of childless ancestors an adopted son or the heir of the deceased performs the ceremonies.

For the propitiation of deceased ancestors a member of the caste is fed every month during the first year. The *shráddh* is performed annually on the anniversary of the deceased, and the *paksha* on that day of the latter half of *Bhádrapad* which corresponds to the day of death.

The hereditary occupation of the caste is temple service. They dine on the offerings made to gods. They also make and sell leaf plates and cups and in villages furnish flowers and leaf plates to the villagers, for which they receive grain allowances or *balutas.* They are good musicians and play on the double drum, stringed instruments, and harmonium. Some of them are *pátils* and *kulkarnis.* Some are in private service. Very few are petty Government servants. Some hold *inam* lands in the name of the gods they worship. A few hold service *ináms* (*mokása, pátilki,* and *kulkarniki*). Some take lands on lease which they cultivate themselves.

They eschew flesh, fish, and liquor. They take food only from Bráhmans who smoke with them.

The *Junari* or *Kadu* Guravs differ from the Shaiva Guravs in eating flesh and drinking liquor and in performing their ceremonies after the fashion of the Kunbis. Their *devak* or marriage guardian consists of the leaves of the *vad* or banyan tree which they tie to a post of the marriage booth and worship. They dine with the Kunbis.

The *Konkani Guravs* are also known as Bhávik Guravs. They resemble the Konkani Maráthás in their customs and ceremonies, but they do not perform the *hom* or marriage sacrifice, the binding portion of the marriage ceremony consisting in putting garlands by the pair round each other's neck. Their *devak* consists of a twig of *kalamb* (Anthocephalus cadumba) which they will not cut either for building purposes or for fuel. Their priests are the local Bráhmans. They either burn or bury the dead. Besides ministering at temples they also slaughter animals offered to the gods and play on the clarion or *sanai* at marriages. They eat the flesh of goats, sheep, fowls, deer, hares, pigs, and fish. They are much respected by the lower castes as they are believed to have influence over the gods whose worshippers they are.

The *Lingáyat Guravs* have three endogamous divisions: those who wear the *linga,* those who wear the sacred thread, and those who wear both the sacred thread and the *linga.* They are the ministrants of Máruti or Hanumán, the monkey god and village guardian, who wears both the sacred thread and the *linga,* and is worshipped both by Bráhmanic Hindus and Lingáyats. Their chief family stocks are

Ishvar and Káshyap. Members of the same stock may not intermarry. Their priests, who are members of the caste, form a hypergamous group. They marry the daughters of ordinary Guravs after initiation, but will not give them their daughters in marriage. Girls are married from four to twelve before attaining puberty; boys from six to twenty. Polygamy is allowed and practised, but polyandry is unknown. The offer of marriage comes from either side. The boy's father has to pay a *teru* or bride-price to the girl's father, which the latter should not accept if he is well off. The day for the marriage is fixed by the family priest who conducts the service. The *Báshtagi* or the betrothal ceremony first takes place, in which the boy's father with relations and friends goes to the girl's house and presents her with ornaments and articles of dress. The marriage booth is then erected, and the boy and the girl are rubbed with turmeric paste and oil by five unwidowed women. On the following day the *devakárya* is performed and five to twenty-five unwidowed women are feasted. Next, the *airani* is installed, *i. e.*, four earthen jars are placed at the four corners of a square, a fifth is set in the middle, and a cotton thread passed round the necks of the jars is cut and fastened to the wrists of the boy and the girl. The boy and the girl are rubbed with oil and seated near the jars with some of their relations and bathed with the water in the jars. Marriage verses are then repeated and sacred grains of rice are thrown over the heads of the pair. This is the binding portion of the ceremony. The remarriage of widows is permitted. Divorce is allowed. A divorced woman is permitted to remarry if the cause of divorce be not adultery, in which case she is excommunicated. The caste follow the Hindu law of inheritance.

Guravs are non-Panchamsali Lingáyats entitled to *ashtavarna* rites (*see* LINGAYAT). The chief deities of their worship are Shiva, Máruti, Sarasvati, Rámeshvar, and family ghosts who are deified to prevent them from bringing sickness into the house. Their priests are men of their own caste. Their religious teacher is also a man of their caste. Those who wear the *linga* bury and the rest burn their dead.

Besides ministering at temples some are astrologers and fortune-tellers and others are husbandmen. Some are musicians who beat the *sambal* or tabor at Bráhman, Sonár, and Lingayat weddings, accompanied by Korvis who blow the *sanai* or clarion. They also make the brow-horn or *báshing* of flowers which the bridegroom wears. They sometimes, but seldom, as it is against their religion, play the drum or fiddle for their spiritual followers, the dancing girls, or Kalávants. They also sell *bel* (*Ægle marmelos*) leaves and flowers and flower garlands which has led them to be called Hugars, *hu* in Kanarese meaning a flower. They do not use flesh or liquor.

Jain Guravs resemble local Bráhmans in matters of religion and custom, though they have a system of divisions by *devaks*. Their *devaks* consist of the *kalamb* (Anthocephalus cadumba) and the *audumbar* (Ficus glomerata), both of which are most common in the southern part of the Ratnágiri district. They abstain from flesh and liquor and do not take food and water from any Hindu caste, even from Bráh-

mans. They are mainly servants in village temples which, though dedicated to Bráhmanic gods, have still by their sides broken remains of Jain images. This, and the fact that most of the temple land grants date from a time when Jainism was the State religion, support the theory that the Jain Guravs are probably Jain temple servants who have come under the influence partly of Lingáyatism and partly of Bráhmanism. A curious survival of their Jainism occurs at Dasara, Shimga, and other leading festivals, when the village deity is taken out of the temple and carried in procession. On these occasions, in front of the village god's palanquin, three, five, or seven of the villagers, among whom the *Gurav* is always the leader, carry each a long, gaily-painted, wooden pole resting against their right shoulder. At the top of the pole is fastened a silver mask or hand, and round it is draped a rich silk robe. Of these poles, the chief one, carried by the *Gurav,* is called the Jain's pillar, *Jaináchá khámb* (Bom. Gazetteer, Vol. X, p. 119).

BOMBAY: PRINTED AT THE GOVERNMENT CENTRAL PRESS.

उपरोक्त ब्राह्मणों की उच्चता व प्रभावोत्पदर्शक प्राचीन पत्रादि की कुछ नकलें व बादशाही समय के फरमानों की प्रतिलिपियें आदि आदि हमारे पास आयी थीं परन्तु उनकी भाषा कुछ दक्षिणी कुछ पहाड़ी व कुछ उर्दू फारसी आदि आदि विचित्र रूप में होने से उनकी नकलें देना हमने उचित नहीं समझा क्योंकि उन्हें हम समझ नहीं सके।

गुरव:- यह दक्षिण देश व मध्यप्रदेश की एक ब्राह्मण जाति है, प्राचीन कालमें ब्राह्मण विद्या सम्पन्न विवेकी होते थे, वे ही भगवान् की सेवा पूजा व अर्चन वन्दना में विशेष रूप से नियत किये जाते थे, उस समय के भगवद्भक्त सेवक लोग भी अपने अपने इष्ट देवों के मंदिरों की सेवा पूजा और वन्दना के लिये योग्य योग्य व्यक्तियों को नियत करने में अपना गौरव समझते थे। इस ही कारण उस समय के लोग उन पुजारियों को "गौरवी" कहते थे। जिसका भावार्थ ऐसा होता है कि जनता से जो गौरव प्राप्त ब्राह्मण हैं वे गौरवी व गुरवी व गुरव कहाये। गौरवी शुद्ध शब्द से गौरव बना है और गौरव से गुरव आज कल का नाम प्रसिद्ध है।

जब विद्वानों का विशेष पूजन सत्कार इस देश में था उस समय पूज्य स्थानों में व देवालयों में भेंट पूजा व ठाकुर के भोग के लिये भी बड़ी बड़ी दान दक्षिणायें व पुजापा चढ़ता रहता था जिसके मालिक पुजारी महन्त व गुरव लोग ही हुआ करते थे इस ही कारण:गुरव लोगों को पूर्ण गौरव प्राप्त हुआ था अतः जो लोग पूर्ण गौरव युक्त थे वे ही गौरवी, गुरवी व गुरव से प्रसिद्ध हुए। अन्य विद्वानों का मत भी हमें अपने जाति अन्वेषण की यात्रा में ऐसा ही प्राप्त हुआ है। इन ही जातियों के अन्वेषण के सम्बन्ध में काशी तक की यात्रा करनी पड़ी। वहां के कतिपय नामाङ्कित नामाङ्कित विद्वानों से इस ही गुरव जाति के सम्बन्ध में हमने परामर्श किया था उस ही के फलस्वरूप में हमने उपरोक्त सम्मति लिखी है।

सरकारी अफ़सरों ने भी अपने अपने ग्रन्थों में किसी किसी जाति के सम्बन्ध में कुछ लिखा है वह उन का सिद्धान्त कहीं पर

अनुकूल तो कहीं पर प्रतिकूल भी पड़ता रहता है अतएव इस जाति के सम्बन्ध में हमारा विशेष आधार शास्त्र सम्मत विद्वानों की अनुमति व शास्त्र प्रमाण जानने चाहियें।

दक्षिण में परंपरागत पुरातन ग्राम संस्थाओं के ग्राम्य देवता पूजक गुरव लोग चले आ रहे हैं। १२ वतनदारों में इनका नाम नवयें स्थान पर है मन्दिरों के भोग के लिये, कूये, कोठी, जमीन आदि आदि भी मन्दिर के साथ सदा से लगाये जाते हैं तदनुसार गुरव लोग जब तक विद्वान रहे स्वयं कृषी न करके दूसरों से करवाया करते थे किन्तु समय के हेर फेर के साथ साथ गुरवों में विद्या का अभाव होने लगा और गुरवों की मूर्ख सन्तान स्वयं खेती भी करने लगी इस ही कारण सरकारी बन्दोबस्त के अफ़सरों ने ऐसी खेती व वृत्ति का नाम गुरवी लिखा है।

गुरवों का सनातनी धन्दा पुजारीपने का है विशेष करके शिवमन्दिरों में इन की ही प्राधान्यता है इस ही कारण से ये लोग शैव ब्राह्मण भी पुकारे जाते हैं। दक्षिण में वीरशैव और लिंगायत जाति भी है इनके जातिपद व गुरवों के जातिपद में भिन्नता प्रदर्शित करने के अर्थ इन शैवों ने अपने नाम के आदि में 'शुद्ध' शब्द लगा कर अपने को शुद्ध शैव कहना भी आरम्भ किया है, चारों वर्णों में इनका वर्ण भी ब्राह्मण है।

पुजारी शब्द इस गुरव जाति का पर्य्यायवाची शब्द तो है परन्तु पुजारी शब्द भारतवर्ष के सब ही प्रान्त व देशों के ब्राह्मण पुजारियों के लिए काम में आता है यह ही शैवी पुजारी लोग दक्षिण व मध्यप्रदेश में गुरव कहाते हैं वैसे ही शिव के पुजारी लोग राजपूताना तथा युक्तप्रदेश में गुसाईं कहाते हैं और ये गुसाईं लोग यद्यपि शिवमन्दिर का चढ़ावा लेते हैं तथापि ये जाति पद से उच्च समझे जाते हैं वैसे ही न्याय संगत बर्ताव किये जाने के अधिकारी गुरव ब्राह्मण भी हैं क्योंकि आज कल देवार्चन का पुजापा सभी प्रकार के अन्य ब्राह्मण भी लेते हैं।

भारतवर्ष में कुछ अधिक काल से एक दूसरे की निन्दा व भेद भेद व छुटाई बड़ाई के कुभावों ने स्थान कर रक्खा है तदनुसार

गुरव ब्राह्मणों के ऐश्वर्य्य को न सहन सकने वाले समुदाय ने इन के विरुद्ध कुछ कल्पित गाथायें रच डालीं वे अमाननीय हैं लिखा हैः—

तेतु वैश्याः समं दारैर्यथाभाग ययुर्द्विजान्।
येषां गृहे यः गुरवः तदुक्तं गोत्र माप्नुयुः ॥५५॥
सर्वे ते च सपत्नीका द्विजानां प्रीति कारिणः।
ते द्विजाः स्वगृहाज्जग्मुः स्तुवंतः परमेश्वरीम् ॥५६

ब्रा० उ० पृ० २०१ श्लो० ५५-५६

भा०—जो जो वैश्य सपत्नीक ब्राह्मणों के विभाग में रहे और जिनके घर पर गुरव लोग रहे उन वैश्यों का गोत्र भी उन गुरव ब्राह्मणों के समान हुआ ॥५५॥ फिर वे सपत्नीक वैश्य लोग तथा गुरव लोग महालक्ष्मी की स्तुति करते हुए अपने अपने घर को गए ॥ ५६ ॥

इस पुराणोक्त कथा के अधारानुसार गुरव जाति ब्राह्मण सिद्ध होती है।

पण्डित घ० काव्यतीर्थ ने हमें ऐसी सम्मति दी कि जो ब्राह्मण समुदाय अपनी योग्यता के कारण गुरुदीक्षा दिया करते थे वे गुरु कहाते थे इस ही गुरू शब्द का समुदायवाचक 'गुरवः' होने से यह जाति प्रसिद्ध हुई ऐसा होना भी सम्भव है—जो चढ़ता है सो गिरता भी है जो उन्नति के शिखिर तक पहुंचता है वह अवनति के गढ्ढे में पहुंच जाता है इस संसारचक्र की दशा के अनुसार किसी काल में गुरव ब्राह्मण जाति जितनी उच्च थी उतनी ही आज अधःपतन को प्राप्त हो कर नीच मानी जाने लगी है। परन्तु आजकल जाति निर्णय विधान गुण कर्म पर नहीं चलता है परन्तु सब कुछ उत्पत्यादि क्रम के आधारानुसार उच्चता व नीचता पर निर्भर है अतएव इस कलिकाल की १६०० की शताब्दि में दोषमुक्त कोई भी ब्राह्मण जाति व वर्ण नहीं है तब केवल गुरव जाति पर ही गुण कर्मों की कसौटी की व्यवस्था क्यों ?

गुरव जाति को शैव, शुद्धशैव, शिव ब्राह्मण, पुजारी, देवल, देवलक आदि आदि नामों द्वारा भी लोग पुकारते हैं। प्राचीन

स्मृतियों में व आधुनिक धर्म ग्रन्थों में परस्पर ब्रह्मद्वेष के कितने ही श्लोक मिलते हैं और कितने ही ऐसे विषय मिलते हैं कि जो प्रक्षिप्त हैं और आजकल वे प्रमाण अमान्य दृष्टि से देखे जाते हैं क्योंकि वे शास्त्र विरुद्ध हैं।

शिव पुराण में ऐसी कथा है कि गुरव ब्राह्मण दाधीच ऋषि की सन्तान हैं इन्हीं को शिव पूजा का अधिकार है ये लोग शिव पूजन बड़े प्रेम व अनन्य भाव से करते थे. परन्तु किन्हीं आवश्यक कार्य्यवशात पूजा में विघ्न पड़ने से इन्हें श्राप हुआ. तिस से ये लोग दरिद्री हो गये।

द्वेषी लोग इनको ब्राह्मण ही मानने में सन्देह करते हैं परन्तु ऊपर की पुराणोक्त आख्यायिका से इन का ब्राह्मणत्व तो प्रकट है।

धर्म शास्त्रों में लिखा है:—

चिकित्सिकान् देवलकान् मांसविक्रयिणस्तथा।
विपणेनच जीवन्तो वर्ज्यास्युर्हव्य कव्ययोः॥

मनु० अ० ३ श्लो० १५२

अर्थः—वैद्य, पुजारी, मांस बिक्री करने वालों तथा व्यापार द्वारा जीविका करने वालों को हव्य कव्य में निषेध है। इस श्लोक से गुरव जाति का ब्राह्मणत्व सिद्ध होता है यदि ये उत्पत्यादि क्रम से ब्राह्मण न होते तो इन के लिये निषेध युक्त वाक्य भी न होता। परन्तु आजकल के समय में यह व्यवस्था शिखाधारी मात्र में प्रचलित नहीं है अर्थात् हव्य कव्यों में वैद्य, पुजारी और व्यापार द्वारा जीविका करने वाले ब्राह्मण गण विशेष मान्य पूर्वक बुलाये जाते हैं तब यह श्लोक केवल पुजारियों के लिये ही लागू क्यों मान लिया जाय? कदापि नहीं। इस श्लोक से पहिले के श्लोकों में इस ही तरह की कई एक आज्ञायें हैं पर वे कोई भी नहीं मानी जातीं तब केवल गुरव जाति को अब्राह्मण सिद्ध करने के उद्देश्य से ही यह श्लोक क्यों माना जाय? पुनः—

परिविन्दिस्तथास्तेयो दुष्कर्माः गुरुतल्पगाः।
कुशीलवो देवलको नक्षत्रै यश्चजीवति॥

धारूरकर शास्त्री कृत धर्मशा: पृ० ३६६

भा०—उपरोक्त क्रमानुसार यहां भी पुजारी ब्राह्मण को हव्य कव्यादि में निमन्त्रण देने दिलाने का निषेध है। इससे भी गुरव जाति का पद ब्राह्मण वर्ण है।

पुनः और देखिये:—

असि जीवी मसीजीवी ग्रामलो देवयाजकः।
धावकः पाचकश्चैवः षडेते शूद्रवद्विजाः ॥१०२

आ० मा० तथा पा० धर्मशास्त्रे।

भा०—अस्त्र शस्त्रों को रख कर उनके द्वारा जीविका करने वाला, स्याही बेचने वाला, अष्टादश वर्णावर्णका आचार्यत्व करने वाला, द्रव्य लेके देव पूजा करने वाला, चिट्ठीरसा, रसोइये ये ६ प्रकार के ब्राह्मण ब्राह्मण होते हुए शूद्र नहीं किन्तु शूद्र के समान हैं इससे भी गुरव जाति ब्राह्मण सिद्ध होती है।

इस श्लोक का पाठ भेद ऐसा भी मिलता है:—

असिजीवी मसीजीवी देवलो ग्रामयाजकः।
धावकः पाककर्त्ता च षडेते शूद्रवद्विजाः ॥

अर्थ तो उपरोक्त लेखानुसार ही है।

इस प्रकार के श्लोकादि प्रमाण हम अनेकों दे सकते हैं पर ग्रन्थ वृद्धिभयात् न देकर केवल इतना ही कहना पर्य्याप्त समझते हैं कि गुरव लोगों का वर्ण ब्राह्मण है और ये विद्या के अभाव व अपनी दीनावस्था के कारण छोटे समझे जाने लगे होंगे।

देवल शब्द और गुरव ये दोनों शब्द एक ही व एक ही अर्थ बोधक दो शब्द हैं उस ही की पुष्टि में ऐतिहासिक गोष्टी नामक पुस्तक के प्रथम भाग के पृष्ठ ३५ में "ब्राह्मणाचा धर्म" प्रकरण में लिखा है "देवाची वृत्ति वेतन घेऊन केली तरतो ब्राह्मण देवलक म्हणजे गुरव होतो" अर्थात् देवार्चन व पूजा वृत्ति दाम लेकर करे तो उसे देवलक यानी गुरव ब्राह्मण कहते हैं।

इससे गुरव ब्राह्मण तो ठहरते हैं पर विचारणीय यह है कि वेद पढ़ाने वाले, देवार्चन करने वाले व अन्य पूजा पाठ करने कराने

वाले सब ही ब्राह्मण वेतन लेकर सब ही काम करते हैं तब गुरव ब्राह्मणों पर ही आक्षेप क्यों ?

गवर्नमेन्ट हिन्द द्वारा मानी हुई हिन्दू ला नामक ग्रन्थ के पृष्ठ २०४ में लिखा है:—

Goorav:—Shiv Oopasak Brahman.

अर्थात् शिव उपासक ब्राह्मण को गुरव कहते हैं।

देवल शब्द जो गुरव शब्द का पर्य्यायवाची है उस का अर्थ करतें हुए संस्कृत डिक्सनरी के पृष्ठ ५११ में ऐसा लिखा है:—

An attentdant upon an Idol, a low Brahman, who subsists upon the offerings made to an idol. A virtuous man.

भा०-देव मूर्ति की सेवा अर्चना करने वाला, एक नीच श्रेणी का ब्राह्मण जो देवता के चढ़ावे पर निर्वाह करते हैं।

(दूसरा अर्थ) एक सन्त पुरुष।

Directed to perform the Pooja of Shiv, to apply Bhusm (ashes of cowdung) and Roodrakshurdhan to their bodies and to receive offerings of food grain etc. brought to the God Shiv by his worshippers.

At present this caste act as Poojaries receiving the offerings brought to temples of Shiv, Marootee or Hanuman, as food for the God. Such offerings are termed Nyvedy. The Poojaree or Urchak is not everywhere a Wuttundar or Goomashta. Hindu Law Page 204.

भावार्थ-इनको शिवकी पूजा करने का अधिकार है भस्म लगाने और रुद्राक्ष धारण कर सक्ते हैं और भक्तों द्वारा लाया हुआ चढ़ावा ले सक्ते हैं वर्तमान में यह गुरव जाति पूजा का कार्य्य करते हैं। और शिव तथा हनुमान का चढ़ावा लेते हैं इस चढ़ावे को प्रशाद व नैवेद्य कहते हैं पुजारी व अर्चक सर्वत्र तनखाहदार गुमाश्ते नहीं होते हैं। पुनः गुरव जाति के ब्राह्मणत्व विषय में प्रमाण मिलते हैं:—

धर्म सिन्धु के पृष्ठ ७०४ में जहां वर्ज्य ब्राह्मण गिनाये हैं वहां लिखा है कि "वैद्यो, राजभृत्यो, गायको, लेखकः, कुसीद जीवी, देवार्चनजीवी, आदि आदि" तथा वाणिज्योपजीवी गडुमान् ज्वरितो देवलको विधुरो आदि आदि ब्राह्मण हव्य कव्य में वर्ज्यनीय हैं। अर्थात् अन्य अन्य प्रकार के ब्राह्मणों में गुरुव ब्राह्मणों को भी वर्ज्यनीय लिखा है इस से गुरुव जाति का वर्ण ब्राह्मण ठहरता है। यदि धर्म सिन्धु के मतानुसार ब्राह्मण हव्य कव्य में लिये जांय तो १,४२,५४,६६१ भारतवर्षीय ब्राह्मणों में से कोई सौ पचास ही ब्राह्मण मिलेंगे।

जाति निर्णयकर्त्ता प्रसिद्ध विद्वान् पण्डित हरिकृ० जी ने अपने जाति निबन्ध ग्रन्थ के पृष्ठ १०८ में गुरव जाति के विषय में ऐसा लिखा है किः—

सन्मार्गस्योपदेष्टारः स्वयं सन्मार्गशालिनः।
उन्मार्गं प्रति हर्तारो गुरवस्ते समीरिताः ॥७०॥

अर्थः—जो सन्मार्ग के उपदेश करने वाले तथा तदनुसार स्वयं चलने वाले व विरुद्ध मार्ग को त्याग करने वाले जो थे वे गुरव ब्राह्मण कहाये।

जा० भे० वि० नामक ग्रन्थ में पण्डित पांडोबा गोपाल ने लिखा है किः—

गुरवः—यांची उत्पत्ति उपासक ब्राह्मण पासून सांगितली आहे, हे लोक देश व कोंकण या दोही ठिकाणा आहेत, हे शिवमंदिरांत पूजा करून व वाजंत्रे आणि वाद्ये वाजवून उदर निर्वाह करितात, हे लोक मांस मासली खात नाहींत, व दारूही पीत नाहींत, कोकणांत एक गुरवांची जात आहेत, त्यां जातीचे लोक मांस मासली खातात, व दारूही पितात। पृ० ३३७

भावार्थः—गुरवः—इन की उत्पत्ति उपासक ब्राह्मण द्वारा हुई है। ये लोग देश व कोंकण इन दो ही ठिकाने हैं ये लोग शिव मन्दिरों में पूजा करते व बाजे बजा कर निर्वाह करते हैं ये लोग

खान पान से शुद्ध मांस मदिरा नहीं खाते पीते हैं-कोकण देश में एक गुरवा जाति और होती है जो मांस मछली खाते व शराब पीते रहते हैं ।

शास्त्र विधिनुसार पुजारी दो तरह के होते हैं एक तो वेतन लेकर सेवा पूजा व अर्चना करने वाले दूसरे अपना कर्त्तव्य धर्म समझ कर देव पूजा करने वाले, अतः जो लोभ व स्वार्थ वश देव पूजा अर्चना व वन्दना करते हैं वे लघु श्रेणी के पुजारी कहाते हैं पर जो स्वार्थ रहित व कर्त्तव्य समझ कर देव पूजा करते हैं वे उत्तम श्रेणी के ब्राह्मण समझे जाते हैं अतः आजकल जितने ब्राह्मण पुजारी हैं उन में कोई २ को छोड़ कर विशेषता वेतन भोगियों की है पर वे नीच नहीं माने जाते तब गुरव जाति पर ही ऐसा करना अन्याय है ।

आजकल हजारों ब्राह्मण सेवा चाकरी व कृषि तथा वाणिज्यादि अनेकों विरुद्ध कर्म करते हैं पर वे ऐसा करते हुये नीच ब्राह्मण नहीं माने जाते तब गुरव ही नीच क्यों ?

आज लाखों ब्राह्मणों का निर्वाह अनेकों शास्त्र विरुद्ध कर्मों द्वारा हो रहा है पर वे नीच नहीं कहे व माने जाते हैं तब बेचारी गुरव जाति के साथ ही ऐसा अत्याचार क्यों ?

कुछ विदेशी विद्वानों ने भी जाति निर्णय सम्बन्ध में ग्रन्थ लिखे हैं उन्हों में से विशेषों ने भी वही पिष्ट पेषण किया है, कारण यह कि सहस्रों कोसों दूर के आये हुये लोग हमारे धर्म तत्व को क्या जानें ? जैसा एक ने लिखा तैसा ही दूसरे ने व तीसरे ने भी लिख मारा फिर भी वे हमारे धर्माचार्य्य नहीं कहे व माने जा सक्ते हैं । इसलिये वर्तमान लोकाचार व सदाचार प्रणाली व उत्पत्यादि क्रम से निश्चय होता है कि गुरव जाति ब्राह्मण वर्ण में है उसे १६ संस्कार व ६ कर्म्म करने का अधिकार है ।

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